1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

Datil Range, the vicinity of Rito, Hot Springs, Cuchillo, and the Black, the Mimbres, the Mogollon, the Pinos Altos, Victoria, and Florida mountain ranges. For convenience I have called the Red Paint People the Eastern Chiricahua band.

To the south and west of the Red Paint People, ranging through the portion of southwestern New Mexico west of the Continental Divide and through southeastern Arizona, a second Chiricahua band, called *čo·k'ánéń*, whose name does not yield to linguistic analysis, was to be found. This is the band to which the term "Chiricahua" was first applied. It was this band, often called in the literature "Cochise" Apache after their leader, Cochise, which held Apache Pass, and with which the government had a great deal of trouble during the Indian Wars. The most famous of the strongholds of this band, which I have named the Central Chiricahua band, were the Dragoon Mountains, the Chiricahua Mountains, and the Dos Cabezas Mountains.

The third and southernmost band of the Chiricahua, called in the native tongue, *ʾdé'i·ʾdá·i*, "Enemy People," stayed almost entirely in what is now Old Mexico. I shall refer to this group as the Southern Chiricahua band. During the last half of the nineteenth century difficulties with the Mexican soldiery drove them north, where they speedily came into conflict with settlers and United States government forces. After that they were harried from either side of the border until Geronimo's surrender in 1886. Geronimo himself was born a member of this band. Mention of this tribal subdivision in the literature is made under the names of Southern Chiricahua and Pinery Apache. Reference in the literature may be found to their leader, Hǫ́· whose name has been variously written as Who, Whoa, or Juh. The Sierra Madre and the Hatchet Mountains were familiar landmarks of this band.

With the appearance in numbers of white settlers, the affairs of the tribe took an unhappy turn. About 1870 the Ojo Caliente Reserve in western New Mexico was established for the Eastern Chiricahua band. In 1872 similar provision was made for the Central Chiricahua and the Southern Chiricahua. Because part of their range lay in Old Mexico, it was particularly difficult to

[Text continues on p. 4]

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175 control the movements of the members of the latter group.
648 When the local reservations which had permitted these people
• 657 to remain in their familiar territories were abolished after 1875 in order to concentrate all Chiricahua on the White Mountain Apache Reservation, the stage was set for trouble. The antagonism between the Western Apache and the Chiricahua was marked, and many Chiricahua refused to obey the order to move. Others who were forced to go would leave their new home as soon as military supervision was relaxed. Out of this situation grew a number of bloody incidents and two major military operations—one when General Crook, in his campaign of 1883, was forced to cross over into Old Mexico in order to obtain the surrender of these Indians, and the last in 1885–86, ending on September 5, 1886, when Geronimo surrendered to General Nelson A. Miles.[1] During this period of strife the tribe, normally over one thousand strong, was reduced to less than half that number.

The aftermath of this struggle was the removal of the entire Chiricahua tribe, over four hundred individuals, from the West. They went, as prisoners, first to Florida and then, after a short stay, to Alabama, where they were held until 1894. In that year they were sent to Fort Sill, Oklahoma, where they were retained until their release from the status of prisoners of war.
175 This occurred in 1913, when individuals were given their choice
131 of taking up residence on the Mescalero Indian Reservation of
648 New Mexico or of accepting allotments of land in Oklahoma.
657 Less than one hundred chose to stay where they were. The survivors of this group and their descendants are still living in the vicinity of Apache, Oklahoma. Most of the Chiricahua, however, went to New Mexico and now live at Mescalero on a reservation which they share with the Mescalero and Lipan Apache.

[1] For a longer account of these troubles, from the native point of view, see Opler, "A Chiricahua Apache's Account of the Geronimo Campaign of 1886," *New Mexico Historical Review*, October, 1938.

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

114 126 (657) Then too, the present Mescalero Apache Reservation upon which both of these tribes are now housed is but a fraction of the former range of these natives. Since it was not practicable to traverse this large area with informants, many plants which they had described were never recovered and identified. Yet, despite these unavoidable gaps in the record, it was possible to gather and identify the principal wild food staples of these two Apache tribes and to offer a fair sampling of that aspect of their food economy which is based on wild plants.

128 Lists, whether they be of plants or other culture traits, and descriptions of one aspect of a culture only, are often very misleading. It is necessary to know something about other aspects of the culture, that the place and importance of plant lore and plant utilization may be appreciated. It is with the purpose of placing the Mescalero and Chiricahua use of plants for foods, drinks, and narcotics in context and in relation to the cultural whole that this sketch of Apache life is offered.

197 ## LINGUISTIC AND ETHNIC AFFILIATIONS

The Mescalero and Chiricahua Apache speak languages of the Athabaskan stock, one of the most widespread linguistic families of North America, whose representatives range from Alaska to the American Southwest. Athabaskan languages have been separated into three major linguistic groups, a Northern, a Pacific, and a Southern. The tribes which constitute the Southern Athabaskan division are the Navaho and Apache. Thus our Mescalero and Chiricahua Apache are most closely affiliated linguistically with the Jicarilla Apache, the Lipan Apache, the Kiowa Apache,[2] the

2. Because of their Plains-like material culture and their close association with the Kiowa Indians of the Plains, the Kiowa Apache have hitherto been treated apart from other Southern Athabaskan-speaking peoples. A tale, for which there is little substantiation, of a former home of these people in the Black Hills of South Dakota and of a close linguistic association between them and the Sarsi has been preserved in American anthropology since the days of Mooney. Recent linguistic work by Dr. Harry Hoijer, of the University of Chicago, has definitely established Kiowa Apache as a Southern Athabaskan language. A study of Kiowa social organization by Dr. J. G. McAllister (Doctoral Thesis, University of Chicago, 1935) gives evidence of a kinship system and social forms almost identical with those of the Jicarilla and Lipan Apache. See Opler (21).